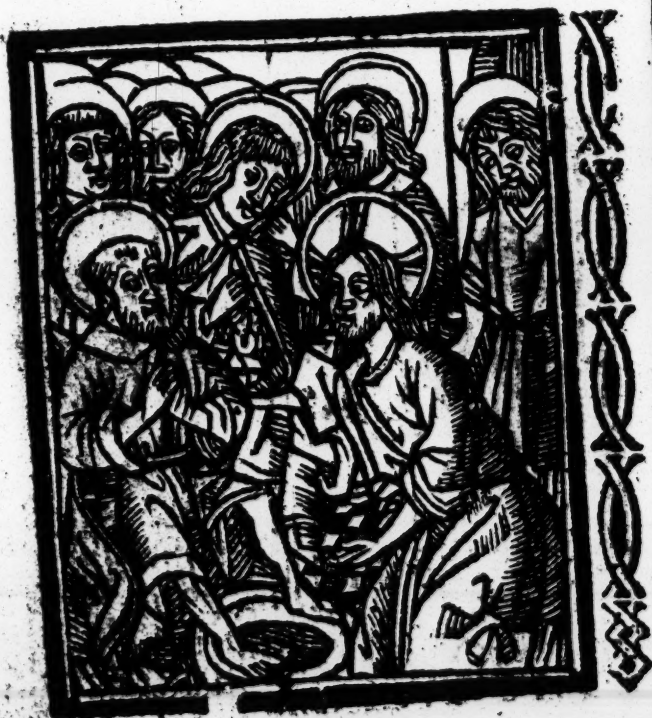


The doctrynall of mekenesse







U Cray mekenesse
is in a pfyte soul
Whooþ hath not
true bodyly me-
kenesse may not
come to parfyte goostly me-
kenesse We mai haue diuers
mekenesse and not it. We ha-
ue mekenesse whan we kno
we oure selfe to be sinners. We
haue mekenesse yf we thyn-
ke it more in vs than in any
oth-er. We haue mekenesse yf
we thynke more vertue in o-
ther thā in vs. We haue me-
kenesse yf we knowe oure
betters & do to them and to

make.

oure olders reuerēce. We ha
ue mekenesse yf that we suf
fer euery parson to say on vs
What hym lyketh. We haue
mekenesse yf that we gladli
forgyue them þ̄ say a mysse
on vs. We haue mekenesse
yf þ̄ we cā say good for euyl
and do good for euyl. We ha
ue mekenesse yf we can ete &
drynke with the ym þ̄ dothe
vs euyl and say a mysse on
vs. We haue mekenesse yf þ̄
we thā with oure herte th̄
ke good to thē and say it thā
and at al other tynies good
on them they ben oure very

frēdes & oure way to heuen
We haue a gode mekenes if
We fall do wne to them that
greuously offēded to vs and
pray them of pacience to gy
ue them good exemple/ and
accuse oure selte of that y^e ses
myth euyl in they^r syght &
say we ben synners/ this is
good mekenes to do though
we haue not offēded them
to fyste they^r malyce and to
seke our quyetnes for the lo
ue of god. Who so thus doth
doth more good thā they fast
ted breed & water eueri day
in a yere as I trowe verp^r

ly. for some whyle the cōtra
ry hath caused deeth bothe
bodily and goostly yf thou
haue grace to do it thou cru
ryfyst thy selfe & Wynneth
thy broder or sister on a cress
With Cryst to my vnderstō
dyng for it is a grete passiō
to a frayll man/ but it byn
geth hope to speede of that he
asketh of god. We haue me
kenesse yf we thynke vs vn
woorthye of ryme or of offyce
or praylinge of other. We ha
ue mekenesse yf we thynke
we haue nede to be taught
of al other & yf we haue gra

re too teche oz counsell other
thynke vs nruer the better
ofoure selfe. But thynke We
haue it for other better than
We that haue that Werkyn
ge and We but the Woordes.
We haue mekenesse if We cā
take all other before vs i her
te and With our bodys as
Well the poorest as þ richest.
We haue mekenes yf We los
ue pouerte in oure selfe & in
al other. We haue mekenesse
yf We gyue good ensample
in goyuge poozely. We haue
mekenesse yf We take eslyp þ
is ministrd to vs by our mi

nisters or dressers of our me
te wohan it is not well soune
tyme. We haue mekenesse if
we shewe mercy countenaun
ce without blamyng or in
herte curll wpll to gyue the
good example & so shall they
sonest amende it. We may so
metyme after the meke suff
france make a tokē in myrth
to amēde it and do no hurte.
We haue mekenesse if we thi
ke euery thyng ouer good
to vs for oure selfe but to ser
ue god the better woth all.
We haue mekenes yf we thi
ke we take it not wel to the

louynge of god . it is a good
mekenesse to þ̄ hevedes of relys
gyous as Abbottes Abbess
les and all other hevedes of re
lygyous & moche to be pray
sed to shew mekenesse to the
p̄couente thus certeynety
mes to gyue them good ens
sample mekely to fall downe
amonge them by ensample
of our sauour Ihesu Cryst
to þ̄ feet of his dysciples and
accuse thy selfe to the of thy
humylte & pyte that þ̄ hast
not well bled thy roome be
nefice and gret charge accor
dyng to the reule of the ho

ly religious. at some tyme
thou hast fauted in it to the
end to thy house some why
le to large too thy frendes &
many tymes to skars to po-
re poeple but moche i lust to
thy selfe. mani religious lac-
ke this mekenesse for they lo-
ue no pouerte in the selfe all
be it they haue a boord to
god they forget theyr othe-
& that god sayth a poore man
is heuen/ they wyll say if I
aske mercy I shall haue it &
so all shal be well. they thyn-
ke not on Judas that cou-
de aske no mercy and certes

þ was for no vertue but for
synne and couetyse now we is
he dāpned in hell / suche blin
de folys þ spede not of mercy
aske it not with true menin
ge to leue couetise & al other
synnes & therfore haue they
no mekenes. Our lord say
eth in the gospel all þ sayth
lord lord shall not be saued
nor haue the blysse of heuen
but the worde in thi mouth
& in hert be fulfylled of well
and true intent to god for þ
sayenge god hereth and re
ceyueth. And þ worde may
no mā spede but by grace as

¶ apostle sayth / no mā may
say lordē Iesu but in the ho-
ly goost that is to say / ¶ no
mā say the truely Ihesu but
yf hys wyll and hys entent
be turned fro synne to the lo-
ue of god by grace of the ho-
ly goost. Lo yf thou were a
man or womā drestye god
¶ haddest leuer to borrowe a
hundred pounde than to ha-
ue wth in the a hundred thyll-
ges wth out the greter nes-
de caused it / & yet wth dres-
se and wyll to be well dely-
uered therof it causeth lytell
contemplacyon moche studi-

and traueslinge of þy mynde
and to moche to a religiouse
person and byngeth many
a soule in doubte of theyr sal
uacyō be cause of theyr othe
to pouerte & so it letteth mes
kenes in theyr cōscience / be
holde the lyuers of sayntes
yf it were not so wth them as
I say some of the had neuer
a peny dyuers tymes but of
borowynge that were of as
grete a dygnyte and charge
as thou art though thou be
a bysshope or a Abbot or ab
bes / so moche was theyr lo
ue and charyte to god / & poe

uerste. there rested cōtempla
cyon of mekenesse. We ha
ue mekenesse whan we ha
ue contriciō for oure synnes
and cōfesse vs to a p̄est and
do our penaunce / We haue
mekenes if we fast pray wa
ke & do other bodely penaū
ce go pylgrymage and giue
almes / We haue mekenesse
yf we forsake all the worlde
for his loue & forsake our sel
fe / We haue mekenesse if we
cā be wepe oure synnes. We
haue mekenesse yf we cā we
pe for y compassyon of Ihesu
cryst and Joyes of heuen &

þ fairnes of aūgeles though
oure lyghte be darked with
sterynges of synne / yet the
se be good mekenesse but not
yet very mekenesse. What is
very mekenesse / but parfite
loue to god his selfe / sothely
not elles. Alas what shall
we wretched siners do that
are ful fer fro suche hy a ma
ny mekenesse & yet all these
ben but menes to the parfite
mekenesse. yf we wylotte
cedethys mekenesse it shall
make vs ful love and drede
full moche for we must be ps
fytely meked or we come in

to heuē. I shall by the grace
of god saye to þe what is par
fite mekenesse/gete it bi gra
ce yf thou may/and truste so
thly it wyl not elles be hade
de and yet not without gres
te and longe trauel goynge
before and but be tymes of a
specyall lone of god. Make it
in the .v. woundes of Ihesu
crist yf thou be in ony parte
of this blyssed passyon thou
shalt in the hole passyō entre
the wounde in the glorious
heart of Ihesu crist & behold if
thou may finde thy soule ref
ted therein frome all steryn

ge of synne by holy desyre w
teeres of thyn eyn / thy sou
le so by in that holy desyre to
the bitter paynes in his her
te and passyon that thou los
gest the state in þ tyme bo
th of synne and vertue one
li beholdynge Ihesu to do it
al in thy pooze soule by hys
grace and grete mercy / this
holde I partite mekenes for
in that tyme u feleth nothin
ge but the swete werkynge
o Ihesu in the myghtes of
the soule / thys is mekenesse
in a holy desyre passyie. It
is not mekenesse wvthoute
meke. B.

holli delyze in ydelnes / ne de
lyze without mekenesse i by
ce / but mekenesse delyze bi þ
werkynge of the holy goost
Unto thys mekenesse accor
deth þ wordes of cryst whe
re he sayth. We ye lyke vnto
me by grace þ I am by kyn
de. Lo by his grace he wold
we were wout sterþge of syn
ne. in our kinde he became a
mā in whome myght be no
sterþng of syn so meke was
he / & so maye we before a ty
me by his specyall grace as
it may be had in oure frail
kynde. And as for the aucto

rite of the other mekenesse &
foze thys / hys worde accor-
dyth thereto where he sayd
thus in this worlde ye shall
be oppressed but i me ye shal
fynde pease / by this þ sterin-
ge and felynge of synnes is
hadde of the lekenesse of the
worlde þ came to vs by our
fyrste fader Aðā and so þ sou-
le whylest it feleth sterynge
of synne is not parfytely me-
ked in the pease of god & yet
by suche meknes and many
other good dedes and wer-
kes bi the helpe of god þ suff-
rages of the chyche pardo-

ne? & the mercy of our lord
If u cryst we may be made
quyre of the payne of purga
toye and so entre þ prag in
heuen charyte in the cause.

¶ Aug dro.

¶ R. Copland to the reders

O heuenly folke and good
Which lyst for to take payne
To taste of this swete flode
Which on þ rode dyd straine
In your hertes let remaine
The swete tast & saucure
Of that heuenly lyoure.

Out of that dour'ce' Well
To lo wles con oxtar'ye
A most reuchful y ord Well
The very streame of lyfe
To vs refozar'ye
Whiche payed þ hole ransom
For thy heuently kyngdome

Let in your hertys drigout
þ spryng of lyfe most swete
that fro god hert did spoute
And from his handes a fete
And thus w grace replete
Ye maye be full sure
From all misauenture.

¶ **Finis.**

To the hert of our lord.



Here begynneth a ryght
goodli and deuout prayer of
the moost holy & sacred her-
te of our sauour Iesu cryst
conceyninge wordes right
goostly and frutful for al cō-
templatyue people.

To the herte of our lord.



Most glourous
and precious
hert of Ihesus
cryste let thy
paine haboun-
de in me as moche as it has

bounded in the. Of thy grete paynes in thy natyure/ the payne of colde/ the paynes that arose of the tendernes of thy moost tender & precious body. the payne of wepyng of thy circumcysion. O most mekest hert how was thou payned for vs. and all for loue.

O moost humblest herte how were thou payned i goyng about fro to tyme to tyme/ and from countrey to countrey/ barefoted/ and bareheaded/ in frost and snowe. in he

te and colde / and other norso
me wetheringes / with ma
ny paynes . And all for loue.

There I beseeche the were
Iesu that this paine habou
de in me / as moch as it dyde
habounde in the.

Thou herte moost pytes
ous how was thou payned
on the mountayne of Oliuet
and there dyde sweate for an
guysshe of the paine to come
enleuen thousande and odde
droppes of blode and water.
And all for loue . Alas / alas /
my herte that is of the deuyll

les kynne is harder than any
stone. And I can not weare
one droppe of blode for thy lo
ue/that am causer of all thy
paynes and woos. & herfo
re I beseeche the my god and
my lordes sweete Ihesus that
this grete pain may habou
de in me as moche as it dyde
habounde in the. And as mo
che sweete lord at the lest as
it may be had here in this de
dely and wretched body.

O thou herte moost in byt
ter anguyshe. How was I
moost woofully payned/bow

den to a pyler moost strartly
thy skynne rent moost pyres
ously / thy flesshe torne moost
cruely / and euery stripe that
lyght on thy blyssed bones /
yede. vii. tymes to thy moost
precyous herte. And this þ
suffred wyllingly and pacy
ently. and all for loue.

There I beseeche the glozys
ous Jesu cryst that thy bytz
ter payne may habounde in
me / as moche as it habound
ed in the.

O moost pacyent and des
murest hert how was thou

perned when that thy purple
mantell was bathed in
streames of thy warme bloo-
de/and it being cold dyde cle-
ue fast to thy tender fleshe/ &
the moost spytefull tyranties
wes began at the rote and vi-
olently plucked thy mantell
away with the fleshe from
the bones. And in this cruell
manner of pulling from the lo-
west parte backward with
fleshe over thy shoul-
dres/ the whete of thy precious eye
with the payne of his shyn-
king hert was tourned back-
warde. And all for loue.

Theresoz benigne swete Je
su I heartly beliche the that
this moost sharpe paine may
haboude in me, as moche as
it dyde habounde in the.

O thou moost sacred hert
turpled with al pleny of di
uine mercy and pyte / how
was thou dolefully payned
whan þy myseheuous iwes
dide cruelly crowne thy swe
te heed with sharpe pryckys
and longe thornes / soo that þy
poyntes of them for length di
de mete in thy braynes. And
for these wonderfull paynes

thou dide chynke thy heed &
thy necke by anguillshous cō
straynt in to thy tholdes / so
re mournyng and gromyng
ful piteously. And al for loue.
CNow moost loupnge Jes
su that arte to vs so swete &
debonayze / and to thy selfe so
full of delozous anguyllhe &
paynefull tourmentes. I bes
seche the that this horryble
payne may habounde in me
as it dyde habounde in the.

O thou hert moost full of
sorrowe & heuines how was
thou payned when as thou

dyde bere the heuy crosse to
warde thy dethe. Thy face
all to bzused / & thyn heeres
full of bloode / hangynge in
thy pytefull eyn. All for we
rynelle and fayntenelle thou
fell doune vnder thy crosse.

T Now blyssed Ihesus for
thys wounderfull sorowe þ
thou suffred for me / & all syn
ners I beseeche the that this
paine may habounde in me
as it habounded in the.

O thou moste swetest her
te fulfylled of sorowe, and for

ro we hyon loz we. For euer
the more payne putteth by
the lesse payne in regarde &
gryth graunte of the more
payne. and so it was in the
most swetest Ihesu. And in
especyall at this tyme / for
now thou berest the vnaffe
table paynes of thy crucyfy
enge. For now knowest thou
by thy godheed that is hyo
in thy manhode that thou
shouldest suffre the extreme bit
ternesse of thy dethe in thy
mahode. And that thy bay
nes and knewes shoulde be
broken a sondre / and be dys

ioynted / so þ̄ no lymme shold
abyde in hys hole ioynte w
woundes in handes hert &
fete. ¶ Now swete Ihesu
for this moost greuous & so
rowful paine þ̄ thou suffered
in thy herte / woude my her
te so that thy paines may be
mi paines / & that thy deth
be mi deth And if I may not
haue it in affeccyon / at the
leest that I may haue it at
woyl and desyre / all onely for
thy loue / & not for myndpge
of thy gyftes / alsoo as a ser
uaunt that cometh vnto the
seruyce of a lord / for to serue
meke. c.

hym more for fees theſe he
dooth for loue.

C But good Iheſus gyue
me grace that the mynde of
thy bytter paynes for thi ſel
fe may bere vp my hert fro
myndinge of any of thy goo
des / that I may ſaye With
the holy man ſaynt Barna
de that ſayde. O good lord
drawe me after the not in to
the ſwete odoure of ſweetneſ
ſe / but in to þy thought of thy
payneful paſſyon. For that
is loue / and for loue. O good
Iheſu gyue me grace for to
take of ſaynt Barnarde Why

re as he sayth. O good Iesu
giue me grace to loue þ̄ abo
ue all other thynge / þ̄ is thy
chalyce good lord / that is þ̄
werke of our redempcyon.
This chalyce ys thy passyō
good lord / that lytell may
I appropze the to a synner.
And thus good Iesu opres
myne herte wyth þ̄ within
the pressoure of thy most bit
ter passyon / sythe þ̄ put thy
herte vnto the most hardest
payne and dolour of thi pres
sour bpō the crosse for our lo
ue & suffre not mi herte to go
abroode wout ought. And

Wete Iesus spare not my
wounded herte / but put it in
to the p^r soure with y^e v^e to
y^e bitterest of y^e dethe / alway
wythout ony lettynge / at y^e
leest in wyll and desyre. And
wel were hym y^e thus coude
haue the presence of the for y^e
art bothe y^e gyuer & the gyt
te. What thyng is than bet
ter thenne thus to desyer to
loue / sothely nothyng.

For saynt Augustyne say
yth / y^e there is moze Joye in
sekyng & desyryng of god
thanne in delytyng of hym
Thus our lord graunt it y^e

and inc. A m e n.

¶ Hints.

¶ A byrefe or yson in callyns
ge the helpe of god agaynst
temptacyon.



Horde god almyghti
þ ledeth all too good
I syner haue gone ferre fro
the by my synnes I thanke
the for thou hast brought me
agayne vnto the right way
Therefore I praye the meke
Ihesu that þ haue merci on
me þ stodest on þ crosse bloo-
dy and full of woo. And I be-
seche the for thy syue woun-
des / & for the sorowe þ wens
te vnto thy hert whan thy
baynes were perished / þ it
wyl please the to bouches-
se to kept me to daye þ I do
not falle in to synne by ouer

moche drede / nor by þlumps
cyon þ̄ sholde cause the to w
dra we thy grace froo me for
wythout it I am but deed.
And good lord almyghty I
beseeche þ̄ shewe me thi wou
des that I may hertely be
hydde in theym / and theñe
of mercy I may not mysse.

Deo Gracias.

Thus endeth the doctryne
hal of mekenesse wth other
deuout & goodly pray
ers. Emprynted at
Londō at y^e sygne
of the Rose gar
lande by Ros
bert cop
land.

The yere of our lord god.
M. CCCC. and. xxix. the.
xxviij. day of Septembre.